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UNION SERVICES

AT THE

SETTLEMENT

OF

WILLIAM CHALMERS WHITCOMB,

AS

Pastor of the Globe Village Church,

SOUTHBRIDGE, MASS.

BOSTON:
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SERMON AND SPEECHES

AT THE

SETTLEMENT OF

REV. WM. C. WHITCOMB,

JANUARY 3, 1856,

AS PASTOR OF THE

Evangelical Free Church and Society,

IN

GLOBE VILLAGE, SOUTHBRIDGE, MS.

WITH

SUBSEQUENT ADDRESS, AND APPENDIX.

BOSTON:
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SERMON.

BY REV. E. N. KIRK, D.D.

2 Cor. ii : 15, 16. — "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other, of life unto life."

We never read Paul's writings without feeling a contagious impulse of joyful energy. He sometimes indeed speaks of his sufferings; such as we should consider extreme. But you are not made sad by reading his account of them; for, he regards both his own, and those of his brethren as comparatively superficial. There once was a sufferer on earth, he admits; there were agonies endured by one, which veiled the sun and rent the rocks. But those sufferings emptied the cup; there remained but a few drops for his followers to drink. Paul had indeed encountered stern opposition in Jerusalem, in Ephesus, and in Macedonia, from whence he was writing this epistle. Yet he thanks God for leading him on, from place to place, as in the train of a triumphant army, celebrating the victories of Christ over his enemies; and for sending forth by him the knowledge of Christ, like an atmosphere of fragrant incense throughout the world. Whatever other men thought of his laborious journeys, of the contempt, and rude violence with which he was received, he looked upon himself as moving in the train of a mighty conqueror, from province to province. The comparison was probably familiar to the people of Corinth, from descriptions, if not from eye-sight They had seen or heard of the magnificent celebration of victories by the Romans; in which the triumphant general entered the capital, surrounded by incense-bearers, who filled the air with delicious odors; and followed by the vanquished princes and nobles, in chains. Paul was then constantly following his victorious Redeemer, as a kind of incense-bearer, filling the air with the perfume of that adorable name, which "is as ointment poured forth."

He also makes allusion to another custom of the Romans.

When the procession reached the Capitol, they put some of the captives to death. So that the incense scattered around them, was to those who were spared, a savour of life, to the others, of death.

Christ has said: "He that believeth" (the gospel,) "shall be saved; he that believeth not, shall be damned." The gospel is thus, to some, an odor of life, ending in life; in others, an odor of death, ending in death.

But the preaching of the apostles might be viewed in another light, without regard to results. It was then like the offering of the ancient sacrifices and incense; of which it is said: "And the Lord smelled a sweet savor." When Abel, or Noah, or Abraham, offered burnt-offerings, God appreciated the spirit of obedience and faith manifested by his servants; and he saw in these bloody sacrifices a constant proclamation of the great truths of redemption by Christ. Therefore it was said on the occasion of a particular sacrifice: "It is a burnt-sacrifice, the offering made by fire, of a sweet savor unto the Lord."

There are many reasons why, on occasions like the present, we should contemplate this fact, that

The unwelcome reception of the gospel by men, and its unfavorable results to them, are consistent with the faithful minister's constant acceptableness to God.

Our attention is then first directed to this melancholy theme;

I. *A rejected gospel seals and aggravates the ruin of its hearers;* being "a savor of death unto death."

Let us first be reminded that,

1. *The gospel is refused by many who hear it.* "Ho every one that thirsteth, come ye to the waters," is its proclamation.

We are accustomed to the sight. Were we not, it would fill us with horror, to contemplate a human being rejecting the overtures of Divine mercy, and the proffered friendship of Christ. But this is the preacher's employment; to bring a message, which is to many, for various reasons, distasteful.

Some are averse to the spirituality of its theme. The moment the preacher begins to speak, he carries the mind away to the invisible world. If earth, and time, and material things are introduced, it is only to illustrate other things. But the preacher is a man who lives by faith, and not by sight. His is the inner vision of the soul. And he reports what he sees; which is all about another world. He describes, for instance, a law totally different from civil law, or the law of trade, from the law of honor, or that of social intercourse. It is holy, high and stern; awful in its precepts, its prohibitions, and its threatenings. This troubles the indolent, and annoys the worldly. It takes them too far away from things seen and temporal.

Some hate the revelation it makes of their character as depraved. As contrasted with that of Christ, how mean their attainments; how meagre their virtues; how low their pursuits; how base their affections! This offends the proud heart. Some sweet perfumes are the most offensive to some persons of abnormal sensibilities; and nothing is more offensive to any than a dead perfume. Just such is the character of Christ to some, when truly seen.

Some hate the exhibition it makes of their condition as guilty, helpless, indebted, ignorant and dependent.

Some shrink from the exposure of their fearful prospects; so fearful, so soon to be realized!

Thus it is a dead savor, merely as a topic of discourse in their hearing. But when it comes close, and aims to bring men to act, it becomes yet more offensive; and men then eagerly reject it.

The terms of salvation it presents are humbling; it says, your goodness is worthless; your mechanical efforts are unavailing; since nothing merely external is of any value in dealing with God; and what is to be done, you are unwilling to do. That to which the gospel calls you is an utter crucifixion of self by Repentance, Faith and grateful Obedience.

No matter what a preacher is preaching for fifty-two weeks in the year, and for fifty years, the essence of it, as it meets the impenitent, has now been stated. And many of his hearers will therefore treat it as a dead odor. Nor is this all.

2. *Some hearers of the gospel will perish notwithstanding its merciful provisions and offers; and they will perish the more dreadfully because of hearing it.*

I know that in Paradise one called in question the very fact of death being the consequence of disobedience. But those two transgressors did die; and all under mere law, must die; and, if any escape death, it will be by accepting the offers of the gospel.—There is also an increase of guilt by persevering in transgression under increasing light. Our Saviour declares that the servant that knew not his Lord's will, and failed to do it, shall be beaten with few stripes. But, to whom much is given, of him shall much be required. "If I had not come, they had not had sin; but now they have no cloak for their sins."

Then there is an aggravated condemnation incurred, by every rejector of the gospel. It shall be more tolerable for Sodom in the day of judgment, than for Chorazin.

In all this, then, there is something discouraging, if not repulsive about the preacher's office. But there are considerations which put totally another aspect on the subject. Two of them are presented in the text, of which the one is supreme above all others. The first is, that while some perceive no glory in the

gospel, no beauty nor loveliness in Christ, that he should be desired; yet to others the preaching of the gospel is a sweet savor, glad tidings of great joy, always old, ever new; simple yet profound; severe, but gracious. To them it is a savor of life unto life. This consideration furnishes the servant of God a sufficient inducement to preach it. There is, however, a view that overshadows or swallows up this, and all other considerations. It is, that in both classes,—and in any case, be the result what it may,—the faithful exhibition of the gospel is a sweet savor unto our Heavenly Father. We proceed to contemplate this fact.

II. *The faithful proclamation of the gospel is always acceptable to God.* Because

1. *It is an exercise of fidelity.*

The God of heaven, the Lord Jesus Christ, has, in this revolted world, a few witnesses. Among them he has appointed one class, to address the public ear by special proclamation; as he has arranged that all shall pass before the public eye, in the ordinary walks of life. These heralds are to represent God before a selfish, self-flattering world. God loves to see a man that knows and reverences, that loves and honors Him; that dares to stand up and speak for Him that which the world does not love to hear. It is not impudence, nor arrogance, nor contempt of other men's opinions that God approves. But He does love a faithful man. He does look complacently on one who cares more to be faithful, than to be popular; to please his King, than to satisfy the rebellious subjects to whom his King has sent him. There are God-honoring, man-abasing truths which are not welcome to the carnal mind. While these are proclaimed, self-conceited men may be knitting their brows in the pew, but God on his throne is looking with an approving smile on him who thus faithfully declares even the unwelcome truths of the gospel.

The inducements to modify and dilute the gospel are so great, that no man can preach it fairly, unless he enters the ministry, chiefly in reference to God; studies, conscious of the eye of God upon his heart; composes his sermons, and delivers them so. The world is out of harmony with the Word of God. The man loves that Word; though he stands alone, like Luther at the diet of Worms. He may often seem absurd, morose, harsh, as he uncovers to the amiable his own heart, and shows it to be full of selfish thoughts and purposes in God's sight. While he uncovers the abyss to the gay and careless, and makes them face the burning, quenchless sea of fire, everything trembles before him, as Felix did before Paul. The trumpet of the Judgment sounds. These souls are summoned to the bar of their angry God! "Why, these people came to church to feel comfortably,

to be entertained; but this man is trying to bring the very blood of the Son of God upon their souls!" That is specifically his solemn task.

Depend upon it; no man preaches so in ordinary times, but by a close and prayerful study of the Scriptures; a solemn and supreme reference to God. He must determine to please God first, let it cost him pulpit, salary, friends, reputation, or life. So Elijah girded his soul when he went to meet Ahab; when he challenged the priests of Jezebel. So John felt when he told Herod the will of God concerning him. So God sent Jeremiah to preach. And that holy man's long continued, persevering remonstrances and reproofs, through persecution and contempt, was a constant offering to God, most acceptable.

There are in our day, and every day, strong temptations to find some collateral sources of interest; and to make them chief. Some resort to controversy, which produces one of several effects; all of them aside from God's aim in the proclamation of the gospel; either a gratified pride of intellect at grasping an argument; or a gratified pride of sect, at seeing other people's errors and absurdities exposed; or, anger at the preacher, for displaying unfairness or undue severity. Some dwell on a few favorite doctrines, which are known to be popular with their hearers. Some indulge in vain speculations. Some throw all their strength into their style; some, into their elocution. This is, to go to the pulpit, more desirous to please men than to please God. Instead of standing there as a priest offering a sacrifice of a sweet savor to the Most High, he is a priest of Mammon ministering to some paltry passions of his audience. But there are powerful temptations to a minister, to seek selfish ends in the ministry. He who resists these, and keeps his selfish tendencies under due control, is a priest at the golden altar, offering incense and a pure offering. Therefore the faithful preacher is "a sweet savor to God," if he should be "a savor of death unto death" to the whole assembly; for, God loves faithfulness.

There is then another reason for it.

2. *It is truth he declares.* And God is a lover of truth; as every being of true mind is. And he loves to hear men speak it. It is as agreeable to the mind as light is to the eye, and music to the ear, and sweet odors to the smell; whether that mind be infinite or finite. Moreover,

3. *It is that portion of truth which God deems of supreme importance to men.*

He loves it as we love sunshine for the earth, or the sweet return of spring. The sun may throw his golden beams on some corruptible bodies, and turn them to putrefication. It

may even breed a pestilence in some filthy dens, where human beasts are herded. It may bring up clouds and vapors from some stagnant pools ; but it is, at the same moment, scattering the mists from a thousand hill-sides and meadows. We must then love and bless the sunlight, for it comes to bless and cheer, Yea, it was made to bless, it is adapted to bless ; therefore, we must love it.

To benefit men, the eternal God has in this gospel most fully manifested his own glory. Man, degraded in his trains of thought, his affections, and his purposes, sees here brought before his mind the infinitely exalted theme — GOD ! God, in himself representing eternal, infinite Greatness, Goodness, Power, Dominion, Justice, Wisdom, Truth, Mercy ; all intellectual glory, all moral beauty, sweetness, and attractiveness ! God is the preacher's exalted theme ; God in the person of Christ ; perfect manhood in intimate and immortal union with Deity ! Here are unfolded the vast and glorious plans of the Godhead. Here his creative acts and processes, his moral government, his mighty providence, his wonderful grace, are brought to view. God has not made his gospel to inform himself, but to spread the glory of his own being before all his intelligent creatures. His grace, peculiarly as a feeling, purpose and mode of his action, is the supremely important truth for men to hear. That grace most exhibits the attributes of God in their fulness and harmony ; that grace is concentrated in Christ. And ministers are, in one respect, like vases carrying around that name which is as ointment poured forth. They carry that name before God, which is to him a sweet savor. Not an angel is permitted to occupy a pulpit ; it is a man, a ransomed sinner ; and when he preaches Christ, then angels, passing on their heavenly errands, love to pause, and bend, and hear ; yea, the Father loves to hear a man with a loving heart, tell other men how precious Jesus is. There may, at that solemn moment, be listlessness, levity in the pew, a careless Gallio, or a snarling Pharisee, but " there is joy in heaven." A sweet savor is mounting from that pulpit, like clouds of incense.

This is the truth men need to hear, whether they will or not ; and if any are saved, this must be the means of their salvation. Paul, speaks of preaching as evidently setting Christ on the cross before the people ; and it is when he hangs bleeding on the tree, that some vile malefactor begins to trust and pray ; while he is seen sitting by some well of Sychar, that a wretched woman cries for the water of life ; while he is passing by, some blind Bartimeus cries for help, and receives his sight. No spectacle on earth is probably more beautiful before God than that of a minister preaching Christ, and some hearer receiving Christ. But, moreover,

4. *Faithful preaching gratifies the benevolence of God in regard to those who perish.*

It is faithful dealing with them, when the preacher shews them that the cause of their ruin is in themselves, in their choice, and not with God. This preaching vindicates him if they perish. His mercy in giving a Saviour is presented; his aversion to their destruction; his willingness to save them. They are plainly and earnestly made to see that this is his last effort to save them; it is the last thing mercy can do.

Then if they must perish, the fact will forever be a sweet savor to God, that they were faithfully dealt with by his servants.

And there is yet another reason why God is pleased with faithful preaching,

5. *It is peculiarly pleasing and refreshing to his children.*

They have no prejudices against the truth, however humiliating and condemnatory to them, and exalting to God. When the depravity of man is proclaimed in all its fullness, and all the darkness of its colors, the fact is dreadful, but the proclamation of it is most acceptable. They love to know the worst; they wish to have things called by their right names; they love to have the meeting-house made as solemn as the judgment-seat; and the day of preaching like the day of judgment. They love to hear God exalted, vindicated; man abased, condemned, searched, startled, made to tremble, to weep, to cry for mercy. They love to have the burning pit uncovered, since there is such a pit awaiting every impenitent soul. They love to hear a sovereign God proclaimed, dispensing his favors, not as rebels please, but as he pleases. They love to hear Jesus exalted high as the highest throne where Diety reigns. They love to have man thrown helpless and maimed on the Holy Spirit, sovereign and free; moving, like the wind, when and where he lists.

They love such preaching, for many reasons. It is the noblest truth the mind can contemplate; it honors God; it tends to cure the heart of its deadliest evil,—pride; it crowns with honor him, who, for us, was crowned with shame. In such preaching they have seen the gospel put forth its utmost power to renew the heart. They see its adaptedness to save others; and that it is the only remedy for sin. God loves to have his children thus entertained at his board. It is a sweet savor to him.

We see in this subject the true dignity, and the vast responsibility of the ministry.

It is a noble office, in which, while we deal so directly with

men, our immediate and supreme employment is, to please God. As public men, as public teachers and orators, we are amenable to human criticism. Yet our solicitude before preaching, our effort in it, and our satisfaction after it, have all mainly reference to God. This raised the Apostles above all finesse, and flattery, and compromise. This enables the faithful servant of Jesus to live in a calm, serene light, while storms and thunders confound and obscure every object beneath. At the same time the responsibility is such, that it compelled the Apostles to exclaim: "Who is sufficient for these things?" If his duty were, solely, or mainly, to please those to whom he ministers, it would be a comparatively easy task. But, to make every sermon please God, in its subject, structure and delivery, in its character and tendency; to come to the close of one's ministerial career, and lay the whole of one's ministerial labors on the altar of God; the labors of the study, and of the sanctuary, of the parlor and the pulpit, and to have it all rise up, an acceptable offering; this, brethren, is a great work. To this end it is requisite that he shall have been familiar with the scriptures, and taught their meaning by the Holy Spirit; have kept his motives pure and elevated; have kept his heart in the fear and love of God; kept all his powers enlisted; for, slovenly studying and careless preaching are not well-pleasing to him who requires the *first* and the *best*, as the only proper expression of our gratitude and homage.

A course of thorough preaching must be doctrinal, profound, plain, pungent, discriminating, faithful, discreet, bold, meek; delivered in the strength imparted by the Holy Spirit; and all this must be done in opposition to Satan, the world and the flesh always resisting. "Who is sufficient for these things?"

There is great encouragement and consolation for a faithful minister.

God appoints him to his office. Who would otherwise dare to assume it? Moses and Jeremiah shrank from it, even under the direct call of Jehovah. But if he appoints, it is not arrogant in us to accept. God sustains us in it; by teaching; by consolation; by promises of help. Our teacher is the Holy Ghost; He is our comforter and strength. God accepts our service. "We are a sweet savor unto God." In times of discouragement, how simple and precious the belief, that God accepts our humble service! If men are displeased, God is pleased. If men are unmoved, God is gratified! How delightful then is the work of the pastor's study, and that of the pulpit.

But, there is another form of responsibility. It rests on those who hear the gospel!

If you love the truth, it is to you "a savor of life;" but, if you hate the truth, "a savor of death unto death." What do you hate? The proclamation of your depravity; of the need of regeneration; of your guilt; of your perdition, dying impenitent; of God's sovereignty in matters of salvation; of the necessity that you repent and believe in Christ? But this is God's message. And Christ says to his faithful minister, "he that rejecteth you, rejecteth me."

If you are indifferent, it is equally "a savor of death" you cannot escape. Your plea is, that you "have done nothing very bad." But you have; you have "neglected the great salvation," —you have pronounced the threatenings of God to be insincere; you have "counted the blood of Christ a common thing;" you have resisted the spirit of God who came to "convince you of sin, righteousness and judgment;" you "have not obeyed the gospel;" but hear what the consequences of that will be; "the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

RIGHT HAND OF FELLOWSHIP.

BY REV. S. S. PARKER.

The service I am called upon to render, in the absence of the one appointed to give the Hand of Fellowship, is unexpected to me; but I very freely and cheerfully undertake it. I cannot make a formal address, but I can give you, my brother, my hand, and with it my good wishes and prayers for your success in the great work of saving souls, and converting a lost world.

Pardon me, if my feelings lead me to refer to a former and far different occasion, on which we were called to meet in this place, and it fell to me to minister to bereaved and sorrowing hearts the words of sympathy and consolation. The scene rises at this moment full before me; two stricken hearts bowed with grief, a little coffin palled for the grave, the blossoms that the

hand of affection had flung on the top, and the dear birdling which had nestled awhile in your house—the little sparrow which did not fall on the ground without your Father—flown up from your arms, and from a dark and wintry world, to the house of God!

More pleasing are the emotions with which I perform the duty assigned me now; not of burying your dead, but of bidding you Godspeed in the blessed work of the gospel. I have thought, when looking over this village from the surrounding summits, that it was a place which greatly needed the influences of the gospel and the church; and that an earnest Christian minister might find employment here for all his powers, and exercise for his most tender sympathies, in bearing the truth to those who are ignorant of it, and in leading into the Fold those who have no Shepherd. Here are gathered, as is the case in all manufacturing places, men of all classes, characters, beliefs, and habits; not a few of them from other and different nations, and bringing with them and clinging to their prejudice, superstition, error, and irreligion; all constituting a community of peculiar character, in which are active many of the evils and vices that are native to and the bane of larger towns. Here is ignorance, here is indifferentism, here is false religion, holding its votaries in soul-destroying delusions. Here are men who never enter the sanctuary, families that are literally without God, minds that disbelieve or ignore revealed truths, and youth growing up without moral and religious education. Such a community needs the privilege and influence of the sanctuary and the gospel; and therefore I give my hand to you, fellow-laborer, as one come to lead these erring to Him who saves, and bring these youth under the training of the church.

I have gone through these mills and admired their ingenious and beautiful machinery; so well subserving the purpose of its construction, as almost to seem to be endowed with the attributes of a living, thinking being. I have seen it take the raw wool, pick it, spin it, weave it, and transform it into rich and elegant fabrics. I have seen the iron sinews seize the snowy fleece, and the iron fingers draw the slender thread, and the iron hands throw the bounding shuttle; and have rendered silent homage to the inventive skill and wonderful resources of the human intellect. And I have thought how these mills have a place and subserve a purpose in the providential economy of God. They provide towards man's corporeal wants. They help clothe and warm him, and furnish the means of personal adornment and grace. It is well. And the people of this place may well congratulate themselves on having so far a provision made for their material and social comfort and improvement. But O,

how morally dark and drear, and how spiritually destitute and benighted this place would be, were there no means provided or enjoyed for supplying the inner and religious wants of men! were there here no gospel, no sanctuary, no proclamation of saving truth, no one to declare to men their lost condition and the way of salvation through the blood of atonement!

All these important means and privileges this community enjoys; the gospel, the sanctuary, the ministry of the word. May they not be in vain in the Lord, but be made effectual through him to the accomplishment of his gracious purpose in the heart of perishing men. And may you, my brother, who have been called to minister in holy things here, and who bear the message of amnesty and grace of earth's Sovereign to his revolted subjects, not fail to declare the whole counsel of God, whether men will hear or forbear, and not be weary in calling them to repentance, though they seem not to hear your report. The work in which you are engaged, with these ministers, and with all who love the name of Christ and the souls of men, is one of difficulty and responsibility, of trial and reproach, sometimes of suffering and sorrow. But do not forget, that it is also one of honor and reward; for "if we suffer, we shall also reign," and "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Here are souls for you to save. Here are minds for you to train for the skies. May the Divine Spirit, without whose blessing we labor in vain, give you an unction from on high, and accompany your message with saving power. And may you, and these ministers, and all who seek to lead sinners to Jesus, and establish Messiah's throne over all this fallen world, when our work is done and our wasted hands can no longer sweep the sickle into the mighty human harvest, all come up at last to the final gathering above, and to the presence of Him who sitteth on the great white throne; each with some trophy gathered for Christ, each with sheaves from precious seed sown in weeping, each able to say, "here am I and the souls thou hast given me."

CHARGE TO THE PASTOR.

BY REV. DR. KIRK.

My Dear Brother:

I have no formal preparation for this part of the service, thrown upon me thus unexpectedly. But I will read you an ancient charge to a pastor, that will never be superanuated:

"Paul, an Apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved son: Grace, mercy and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee night and day."

There let us pause, and think of that; Paul was a man of prayer; and he states the fact here, not to boast, but to encourage and teach, and animate his young brother. See how much it implies!

It shows the source of strength and success in pastoral work; Timothy was eminently qualified for his station. But as no amount of wealth can diminish the necessity of that clause in our daily prayer: "Give us this day, our bread for the day," so the most thoroughly furnished minister needs divine help in labors, and divine blessing on his labors. Grace is the kindness of God that furnishes man with the facilities, powers, opportunities and dispositions needed for great and important labors. Paul knew well that Timothy was one of the stars set by the Creator in the firmament of the Church, upheld and furnished by him who is the Light of the world. He knew that Timothy was one of the candlesticks seen in the vision of Zachariah, which could contain the oil and shed the light; but which depended on the olive-tree for all its supplies. Therefore Paul prayed much for his beloved Timothy. He further knew that a minister needs —"mercy," because he cannot be weighed in the balance of justice without being found wanting. His motives, his services, his neglects, his defects, all need to be forgiven by a holy God; or, nothing that he does, can be accepted. And then he needs the consciousness of this forgiveness and acceptance which brings "peace from God the Father, and Christ Jesus our Lord." With "the peace of God" in his heart, a minister is prepared to proclaim the glad tidings of peace; to reprove, to warn, to counsel, to instruct, to encourage other men.

"I put thee in remembrance that thou stir up the gift of God which is in thee." A minister's gifts may be compared to slum-

bering embers. When he wishes to kindle a fire, he must stir them up. And there are several distinct acts included in this phrase—

A minister's gifts are stirred up by meditation. Be thou then a man of meditation, habituated to holy reflection. "When I mused, the fire burned." The power of truth lies in its con tact with the sensibilities of the soul. But it reaches these, only by attentive hearing and reading, or by meditation. Gaze, my brother on the law, the pure, the holy, awful Law of the Eternal king; given amid lightenings and thunders and voices, and the supernatural sound of a trumpet, that made the craggy heights and dreadful gorges of old time quake and tremble. Gaze, until you are filled with amazement that any creature dare to transgress it. Read its curses, until you can feel that your people are lost. Then turn to Calvary, and gaze until your heart is filled with transports of gratitude, joy and hope for your people. Gaze on the mercy-seat, until your heart longs to have all the people pray. Think, my brother, not alone on abstract propositions of theology; but, on the great concrete realities of God's existence and government; of sin, damnation, and redemption. We want more heart in the pulpit, and, for that we want more meditation in the closet; less study, if that must be; but at all events more meditation. Mass-meetings, reform-meetings, conventions, anniversaries, will all turn to corruption if not vivified by meditation—alone with God.

A minister's gifts must be stirred up by prayer. There is what is called prayer, that stirs nothing in heaven, earth or hell. But prayer moves them all. It is the deep, strong working of the Holy Ghost in the human soul. It holds up thunder-clouds that they burst not on guilty Israel; it makes terms for guilty Sodom; it stays the death-angel on his terrible march to blast the earth. It opens the flood-gates of the skies, and shuts them again; it brings down fire or flood from Heaven; stays the sun and moon in their course, and brings salvation to a lost world; and all this, because it is offered "in the name" of God's beloved Son. But I now chiefly refer to the power of communion with God, to bring into healthful and vigorous exercise the faculties and functions which we have received as ministers of Christ. And, if ever you should be at a loss to know what requests to make for your people, read and study the apostolic liturgy, contained in the epistle to the Ephesians, chap. i: 16—23, and iii: 14—21. Any properly qualified minister who will give these topics of prayer their due weight, or, rather, on whose heart the Holy Spirit shall write those petitions for his people, will find his "gift stirred up." What views of the saint's vocation or "calling," of God's interest in his people; or, "riches

of the glory of his (God's) inheritance in the saints; of the power that alike raises Christ from corporeal death, and his people from spiritual death! What views of the love of Christ that passeth knowledge!

Exercise, appropriate exercise of the minister's gift stirs them up. Be diligent; in the morning sowing thy seed; in the evening sparing not. Be always engaged in ministerial or pastoral work; and thy gifts will never be corroded with rust, the embers will never die out in thy heart.

Paul farther says: "Be not thou ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the the afflictions of the gospel." Do not believe, my brother, that the gospel is a sweet savor to the men of the nineteenth century. No man can stand by it now, without temporal loss. There are philosophers who despise it, and worldly people who hate it. Never then put the gospel up as the target of their contempt or hatred, to shield thyself. Be thou *partaker* of its afflictions. Let men hate and despise it and thee alike, and for the same reasons. "Hold fast the form of sound words:" the spirit, the doctrines, the phraseology of the Bible. "Be strong in the grace that is in Christ Jesus. Endure hardness, as a good soldier of Jesus Christ. Be gentle unto all men, apt to teach, patient. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. And may the Lord Jesus Christ be with thy spirit. Amen."

ADDRESS TO THE PEOPLE.

BY REV. WM. H. BREWSTER.

Beloved Brethren.

To me has been assigned the duty of addressing to you a few words of congratulation and counsel.

I congratulate you on having obtained the services of a pastor and religious teacher, who is this day installed and recognised by the churches and ministers as such; one who is to preach to you the gospel; to administer among you the ordinances of religion; to be with you as a friend in the hour of affliction, be-

reavement and distress ; to carry to the chamber of sickness, to the house and bed of death, the consolations of a religious faith.

But your work is not yet done ; all this is preparatory ; you have only laid the foundations of prosperity and usefulness. All you are to be, as a church, is in the future, and, under God, depends upon yourselves. God has done, is doing, will do, all on his part that is requisite. He is ready abundantly to pour upon you his Spirit, to enrich you with his grace, to crown your labors, enlarge your borders, increase your numbers, mature your graces.

1. Let me begin then, by exhorting you to remember what you are, and what is your mission. *You a Christian church.*— What is a *Christian* church ?

The *word church* means an assembly of any kind, composed of any class of persons, meeting for any purpose, good or bad. But a *Christian* church is a an assembly of *Christian* men ; men renewed by the Holy Spirit ; made alive from the dead ; men in whom Christ dwells, who possess and exemplify his spirit and imitate his example ; men of faith and prayer, whose conversation is in heaven, from whence they look for the Savior. What manner of persons then, ought you to be in all holy conversation and godliness.

The mission of the church is the conversion of the world to Christ. Not merely to build splendid temples like St. Peter's or St. Paul's, or some that might easily be named in *this* country ; not to augment a sect or party, not to make dead converts to a dead faith, called a creed ; but to print Bibles, to endow and sustain missions, to send the heralds of salvation to all lands and bid them cry, "Ho every one that thirsteth come ye to the waters," &c.

Nor this only ; not merely to send the gospel to those who have it not, to lead the heathen to the brightness of his rising, but to guide the equally perishing around you to the Cross of Calvary. Count your success little, however large your congregation, and easy your finances, unless you are instrumental in winning souls to Jesus, in saving men from sin.

You are Christ's representatives ; see therefore that you do not misaepresent him ; that you stand in relation to all moral questions where *he* would stand. All good causes and good men, will look to you for sympathy and countenance ; let them not be disappointed. Be the opponents of all sin, and the friends and supporters of all that is "pure and lovely and of good report." Let unpopular truth and its defenders find an asylum fast by your altar. "Envy not the oppressor and choose none of his ways."

I charge you solemnly, be ye no respector of persons. "God

is not; he maketh his sun to rise on the evil and on the good;" on the poor as well as the rich.

Christ is not; he tasted death for every man; the beggar and the prince, the slave and his proud master. If therefore, there come into your assembly a man with a gold ring, in goodly apparel, and delicate complexion; and there came a poor man, in vile raiment, "guilty of a skin not colored like your own;" give not to the one in gay clothing the chief seat, while you say to the poor, the colored man, sit here in the pauper, or negro pew.

And when wealthy and influential men ask admission to your church, or to sit with you at the table of the Redeemer, I charge you not to be influenced by their standing or wealth, but welcome all whom Christ receives, and reject all others, whatsoever their position, wealth or influence.

Once more, I exhort you to remember that your success will depend upon your faithfulness. God gives you the means of prosperity. If you cultivate personal holiness, if your lives adorn and commend the gospel, above all, if you depend upon the Holy Spirit, and daily and earnestly supplicate his presence, to give efficacy to the means used, you will be prosperous and successful. These are the elements of power in a church; the presence and agency of the Holy Spirit in answer to prayer, the gospel, Christ crucified for sinners, plainly, tenderly, earnestly preached, a good example, a pure life on the part of the church. But woe to the church when, forgetting these, she depends upon imposing rites, learning and unsanctified eloquence in the pulpit, the delivery of literary essays, or learned and attractive lectures, instead of preaching Christ; the beauty of a house of worship, the excellence of music, the artistic skill of the choir or organist; cursed be the church that thus leaves the arm of Jehovah for an arm of flesh; the fountain of living waters for broken cisterns. Farewell then to revivals. Farewell to the breath of prayer. Farewell to Christian humility, meekness and love. All hail pride, ambition, rivalry, the apathy that precedes death—the death that precedes the eternal sepulcher.

I charge you to co-operate with your minister. Enter with him *heartily* into all his plans for the promotion of the religious welfare of the community; be at the preparatory lecture, and the conference meeting; engage with your whole strength and soul in the Sabbath School cause. This field is preeminently yours; it is a fruitful one; and I charge you to occupy and cultivate it. No church can be prosperous where the social and collateral means of grace are not well sustained, and no minister, unaided by his brethren, can render a prayer meeting attractive and profitable.

The young people of your congregation will be found elsewhere on Sabbath evenings, and the prayer meetings will be thin and lifeless, unless the church attend and labor in them. Less labor in the pulpit, and more in the prayer and conference meeting, would be a great improvement.

Don't expect, or demand, too much of your pastor. Don't fancy that ordination or installation will confer upon him any special sanctity or grace. You have a right to demand that he be a good man, a man of faith and prayer, devoted to the ministry, of quenchless zeal for souls; but he has a right to demand of you the same holiness of life and heart. His right to preach does not depend upon his eminent holiness, else all holy men would possess that right. Nor does he by entering the ministry assume to be holier than other Christian men; expect him to be what they are,—a good man, but no more; not an angel; not perfect.

Do not demand too much labor; an amount of visiting which will deprive him of rest and study, to pay complimentary visits, to show that he thinks as much of *you* as some other members; and when he does call, do not remind him of neglecting you. If you are in affliction, if you are kept from the public means of grace, he would be unworthy to be in the ministry if he did not visit you.

Don't expect too much from him in the pulpit. Allow him frequent exchanges without murmuring. No man can endure the labor of making two sermons a week, nor can any man sustain himself who preaches constantly to the same congreration. Whitefield would break down under it. Don't expect him always to be eloquent and interesting. He will, he *must* often fail; if you judge him by his best efforts, he cannot always be equal to himself, much less, equal to the best efforts of the best men. He may be unwell; his mind confused; his preparation may have been interrupted; unexpected care may have come upon him; but preach he must. Did you feel as unable as he to attend church, your seat would be vacant. Judge him tenderly; pray for him earnestly. Allow him to be a citizen. To read, think, speak, act, vote, on all matters, responsible only to *his* conscience and his God.

Finally, brethren, labor in hope. Hope that you may have heart to labor, and labor that you may hope without presumption; remembering who hath said, "Your labor is not in vain in the Lord." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." When the clouds are heavy and the skies dark, then pray and believe; and when the clear sun breaks forth once more, trust not to appearances that may deceive and mock, but in the living God, and pray still.

Let no root of bitterness, no jealousy, no rivalry, spring up and trouble you, and thereby many be defiled; but keep your eye single, your aims simple, your hearts warm, your friendship and brotherly love cordial. Love with a pure heart fervently; not in word and tongue, but in deed and truth.

Be fervent in devotion, large and broad in your charities, untiring in your efforts to do good. Remember the heathen abroad and the heathen at home. Do good both to the souls and the bodies of men. Remember "ye are the light of the world, the salt of the earth." Be a living church; not a dead one! A church based upon the gospel; not the traditions of the elders; a church of *this* and not of the past ages.

"Let the dead past bury its dead;
Act! act! in the living present,
Heart within and God o'er head."

DR. KIRK'S CLOSING REMARKS

Brethren and Friends.

I cannot permit this occasion to pass, without adding a word to the excellent counsel which you have just received.

Yours is a Union Church; formed, not for the purpose of making a new sect which shall absorb all the others, but simply because it is the dictate of Christian wisdom and prudence in your circumstances. This gives a special interest to the occasion of our meeting to-night. I have long believed that Christians holding different views of doctrine and church-policy could unite together in everything but educating ministers and founding churches; because in other departments we can keep our differences in the back-ground: but in these the differences must be made prominent. Here however, and elsewhere I find it is possible. There are churches in Europe composed of Baptists and Pædo-baptists, whose members cooperate harmoniously. It does not therefore seem to me desirable to force the sects to any amalgamation that is not entirely cordial, and well understood.

But, for Christians in your circumstances to do just as you have done, I think not only most praise-worthy, but very important as an example in this country; particularly in the Western States. And we may say, in Massachusetts too; for, her rapid developmeut of manufacturing resources is forming new cen-

tres of population, and necessarily bringing together small numbers, at first, of the members of different religious denominations.

Now, the grief of every intelligent Christian who visits the new states, is, to see how the sectarian spirit retards the progress of the gospel. Every little village which can support one pastor, respectably, has two, three, or five. The consequence is, poor support, poor preaching, discouragement of pastors and people, and the contempt of worldly men for such folly. Suppose there are in a new State one hundred settlements, each of which can support one pastor thoroughly; and there are just one hundred ministers there; say, twenty-five Baptists, twenty-five Methodists, twenty old school Presbyterians, twenty new school Presbyterians, five Episcopalian, and five Congregationalists. As things are now conducted, there will be forty of these villages half starving these one hundred ministers; and there will be one hundred sickly churches, with sixty villages unsupplied. Now, if these hundred ministers, with delegates from these hundred towns could meet together, and fairly and kindly apportion the field, the result might be expected, substantially, to be thus; twenty-five solid Baptist churches, efficiently sustaining the gospel; twenty-five strong Methodist churches, and so on. Brethren, do not both our Christian zeal and our denominational attachments call for just such a compromise?

You have then set a good example, in combining to sustain one substantial church in this growing village, with the distinct understanding that the members of each sect shall feel at liberty to commence a church of their own order, as soon as they can leave this without weakening it, and form another that may have a reasonable prospect of standing.

"Behold, how *good* and how *pleasant* it is for brethren to dwell together in unity!"

I shall be happy, if the next time I officiate at such a service, it may be, to instal a pastor not of my own denomination over a Union Church.

The grace of our Lord Jesus Christ be with you. Amen.

PASTOR'S ADDRESS.

JANUARY 27, 1856.

It has been a source of peculiar disappointment to your minister, to be laid aside, by the state of his health and the state of the weather, from his pastoral and preaching labors, during the time when successive *anniversary* days were occurring, and there were *special messages* upon his mind for the beloved people of his charge — messages too, that would be *inappropriate*, or *less appropriate*, at any other season. "The word," as saith one of old, "was in mine heart, as a burning fire shut up in my bones; and I was weary with forbearing."

For instance, sermons seemed to be called for with reference to the Pilgrim Fathers, the lessons of Christmas, reflecctions at the End of a Year, thoughts on the New Year, the commencement of my Pastorship, &c. But we will thank God for the privilege of alluding this morning to one of the most interesting and memorable of all *your* anniversaries, my dear Christian friends, that occurred during the past week, and which deserves a special notice to-day, ere we hurry on to other mile-stones and prominent epochs in the journey of life.

I refer to the birthday of the Church worshipping in this Hall, the Evangelical Free Church, which has just entered on another year of its existence. *Here*, methinks, you ought to pause and ponder, with the devoutest emotions of *gratitude* to the Infinite Disposer of all events. *Now*, it appears to me, you should raise an *Ebenezer*, and feelingly exclaim, "Hitherto hath the Lord wonderfully helped us; and nevermore will we distrust the goodness or benevolence of the Almighty."

For if any bodies of Christians, or any neighborhoods of people on the face of the earth, ever had occasion to bless God for the mercies of the Past, and take courage for the years of the Future, you are among those highly-favored communities. Forget not that *humility* precedes exaltation; and that genuine *thankfulness* for favors already received, is one of the ways to ensure all needed favors in time to come.

If the converted sinner ought to remember "the rock whence he was hewn, and the hole of the pit whence he was digged;" if the Christian professor ought to remember till death his introduction into the "household of faith"— the visible family of Christ — and the covenant vows then taken: surely this Union Church, not only the original membership of brothers and sisters, but those who occasionally do join them, ought

often to call to mind, through time and eternity, the period of its organization; nor could any one reasonably blame you, were you to *celebrate* yearly the returning anniversary thereof; and while those of us, who are newly admitted to the same, share its many rich advantages, and reap its precious harvest-fruits, we will give the principal credit, *under God*, to those who have "borne the burden and heat of the day" — like John the Baptist, the harbinger of the Messiah, "going before" and "preparing the way" for the *spiritual* "coming of Christ," into this place. And in view of the fact, that in the apprehension of many, the starting of your enterprise was delayed altogether too long, let us each and every one, for the sake of the public good and the honor of our Divine Master, be ready to unite with the friends of God and man throughout the village, in *redeeming* the time, and *redoubling* our exertions, in behalf of a common cause.

On the 21st day of January, 1854, this branch of Christ's Church was organized by a small band of praying men and women, who had intelligence enough to perceive, and grace enough to meet, the "wants of the times," yes, and CHARITY enough to bring them together, while freely entertaining diverse views on non-essential points. By generous compromises, without sacrificing cardinal principles, they broadly laid the foundation for those gospel ordinances, so necessary in every inhabited village, especially in a large manufacturing place like this of ours, more necessary even than your Common Schools, or any subordinate institutions. While a few openly opposed, and others looked on with cold indifference, and many prophesied a failure, there were *hopeful* ones, blessed be God, who were as sanguine of ultimate success as ever they have been that yonder river would continue to flow; recent snow-storms be succeeded by pleasant weather; the coldness of winter be followed by the warmth of spring; or the darkness of night be dissipated by the light of the morning. According to their faith, and love, and zeal, so shall it be unto them. For those who "expect great things, and attempt great things," while leaning on the arm of Omnipotence, shall *accomplish great things* in the name of the Lord.

Then shall come to pass what is so beautifully predicted in Isaiah: "The sons also of them that afflict thee shall come bending unto thee; and they also that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of our God, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, thou shalt be called an eternal excellency, the joy of many generations." Yea, in the still more striking

and forcible words of the Son of Man, to "the angel of the church in Laodicea," as recorded in Revelation, "I know thy works; behold *I have set before thee an open door, and no man can shut it;* for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make" — others — "to come and worship before thy feet, and to know that I have loved thee. He that hath an ear let him hear what the Spirit saith unto the churches."

Although some, of whom you had hoped and anticipated different things, stood aloof from the needed movement, even when the voice of God, through his Providences was evidently saying, "Arise and build!" yet these *pioneers* in a noble enterprise, could hesitate no longer to forgo their individual sectarian prejudices, and form a *Free* Church on the wide, and solid, and scriptural basis of a *Protestant Catholicism*, or, if you please to term it so, a Catholic Protestantism. And 29 individuals, all but one of whom still survive on earth, to co-operate with your Pastor here, came cheerfully forward to enroll their names as members, and flung the white banner of the Cross to the breeze in Globe Village, cordially inviting those who loved the cause of Jesus Christ more than a favorite party, and were willing to fraternize with all who adhered to the soul-saving truths of our holy religion, to combine affectionately together.

Verily this was to some extent a revival of Primitive Christianity. For in the first ages of the New Dispensation, "the door of the Church," as Robert Hall expresses it, "was as wide as the door of Heaven;" agreement in fundamentals was the only unity insisted on; Peter was allowed to regard circumcision necessary, and Paul to count it of no worth at all; while the disciples generally were glad to join in the Church below, all with whom they hoped to mingle in the worship of the Church above. No wonder that John Harris, one of Old England's ablest divines, should say, "Let evangelical piety be the only and sufficient passport to our hearts and our churches;" and that Prof. Park, one of the ablest divines of New England, should say, "How strongly soever we may be tempted to make a mere Shiboleth the condition of fellowship, we must remember that a *new country* is no place for so narrow a sectarianism. We need all the strength of good men in league against the common foe. It is our wisdom to fraternize with all who are the children of our common Father. No one man, no one body of men is allowed to monopolize the favors of Providence, nor should any one urge exclusive claims to the treasures of grace. A narrow minded religionist is no true countryman of ours."

There are at least two stages in the experience of Christians, when the barriers, erected by the hand of man between the different sects, sink into insignificance, and an equal interest is felt in all who bear the image of Him who is "the chief among ten thousand, and altogether lovely." I refer to the young convert, amid the exstacies, and freshness, and fervor of a "first love;" and the dying saint, on the borders of the promised land, when blest with the "full assurance" of faith and hope. The lamented Amos Lawrence, who, although connected with the Unitarians, was nevertheless a deeply religious and truly evangelical man, once said, while on a sick bed, and looking into eternity, "All the small distinctions of sects and forms dwindle into air—thin air—and seem to me even more worthless than ever." Again, his language is, "If, by any means, the Savior will receive me as a poor and needy sinner, with the 'well done,' into the society of those whom he shall have accepted, I care not what sort of *ism* I am ranked under here. I have no hope in *isms*, but have strong hope in the cross of Christ. * * * To be a moral man merely, is not to be a Christian; but we shall meet in the presence of the Savior, if we hold fast to the hem of His garment; and I hope we may be of the number of those whose sins are forgiven."

The best men and women of all denominations take substantially the same ground; and I would fortify my own position on this subject, and convince you that the inculcation of the doctrine of Charity is no "new thing under the sun," by quoting somewhat largely from their writings.* "I should rather die a martyr to Love, than to any other article of the Creed," is the language of Richard Baxter. That expresses my own sentiment; does it not yours, also? Says Charles Adams, formerly Professor in a Methodist Theological Seminary, "The minister for the times is a catholic man. The divisions in the body of Christ constitute one of his deepest, sorest griefs, and tend to mantle his cheek with shame in behalf of a frail and imperfect church. In fostering and prolonging the spirit of sect among Christians, he takes no part whatever. He aims to forget that he belongs anywhere, save with the great brotherhood of saints, looking not to any particular party as the sole enclosure of Christ's disciples. Partition walls rising between different ranks of Christians are nothing in the eye of the Master, save an offence; and in a similar manner are they viewed by the enlightened servant.

* Numerous quotations, omitted during the delivery of this address, from authors "whose praise is in all the churches," are here introduced because of their peculiar appropriateness. They serve to show, also, how many of those whom we delight to honor, have imbibed of the spirit of the "beloved disciple," that most affectionate of Christ's early followers, and who is said to have repeated in every public exhortation during the latter part of his life, an idea which runs like a golden thread throughout his Epistles, and which is so closely interwoven with all the sublime principles of Christianity, in the familiar words, "*Little children, love one another.*" See John 21: 20; 13: 34, 35; 14: 15, 27; 15: 12, 17; 17: 20, 23; I John 2: 10; 3: 11, 14, 23; 4: 7, 11, 12, 21; 5: 1, 3; II John 5: 8; and III John 5: 8.

He knows they are not of the precious metals, and belong not to the heavenly edifice. He sees clearly that they are, rather, hay, wood, and stubble; and the fire shall one day consume them." Says Ex-Governor Briggs, "Christians should possess, in an eminent degree, the spirit of the Divine Master whose name they bear, and exhibit its fruits in works of honesty, charity, brotherly kindness, and good will."

"Christianity," says an Episcopalian writer, through the columns of the Witness and Advocate, "is not sectarian. 'But,' saith the judicious and charitable Hooker, 'as many as hold the foundation, which is precious, though they hold it but weakly, and as it were by a slender thread, yet shall they pass the fiery trial and be saved, which indeed have builded themselves upon the rock.' This, doubtless, is a scriptural discrimination; and here is the broad domain of Christian catholicity; here charity and hope are to have their perfect work. The clearness and strength with which men hold this fundamental doctrine, will depend greatly on religious associations, connections and conditions. But if they hold it, then, not by human indulgence, but by God's truth, do they stand on Christian ground. And while we may not enlarge the foundation which God has laid, one jot or tittle, we must take care that we do not shut off a single soul, whom God has admitted to stand, however feebly, upon it." Says the author of "The Great Commission," "How is it that on particular occasions, we are induced to quit our denominational camps, and to proclaim the truce of God? By paying greater deference to the will of Christ than to the claims of party; by looking out on a world perishing; by erecting the cross for its salvation, and rallying around it; in a word, by reverting practically to the primary design of the church. Who has not been ready to say at such times, Would that the whole church could be converted into a Christian Missionary Society, and meet in that capacity alone. The union wanted is not the union of one day in a year, but the union of every day; not the hollow friendship which merely forbears to misrepresent, or to injure those who 'follow not with us,' but the Christian sympathy which mingles alike in their sorrows and their joys; not merely a oneness of purpose, but, as far as practicable, a union of means for the attainment of that purpose. * * * That the 'slain in the valley of vision' might become an efficient body, it was necessary not only that life should enter into each separately,—they must fall into order with a view to the union and organization of the whole; and then, as an 'exceeding great army,' a skilful commander alone was wanting to lead them forth to conquest."

Said Bishop Hall, "Christian societies, regarding each other with the jealousies of rival empires; each aiming to raise itself

on the ruins of all others, and scarcely deigning to acknowledge the possibility of salvation out of their pale, is the odious spectacle which modern Christianity presents;" but, he adds, "The man that is good enough for Jesus Christ, is good enough for me!" "O, how do I long," exclaimed the immortal Whitfield, "to see bigotry and party zeal done away, and all the Lord's servants more knit together! Would that all names among the saints of God were swallowed up in that one of Christian."

Mrs. Helen C. Knight, in a deeply interesting book published by the American Tract Society, descriptive of "Lady Huntington and her Friends," uses the following language: "One of the most striking aspects of this great awakening to us, is the family likeness which exists among the children of God; and this is one of the old truths which sometimes break upon us with new favor and beauty, and which we indeed often need to be reminded of. In our Company have been Dissenters, Episcopalians, Congregationalists, Methodists, Arminians, Calvinists: by various names are they known among men, yet all bearing the image of their common Lord. All that was subordinate was set aside; all inferior considerations were swallowed up in the one absorbing object to live in and labor for their Redeemer. 'I am the Lord's,' was the animating principle of their lives, not only endowing them with the spirit of conquest, but imbuing them also with all the spirit of love, a hearty, cordial, self-forgetting love, which knew no sect, demanded no certificates, and was bounded by no State lines. The old world and the new felt the fraternal tie, and 'kissed each other.' Oh, when shall the Lord's people again live this fresh and glorious life?"

That beloved man of God, who has greatly endeared himself to you and me of late, Edward Norris Kirk, in an address to another branch of Christ's church, at the time of an Installation, on "Combined Usefulness," thus remarked: "Two together may be more than twice as strong as one alone. Ten thousand men shall come, one after another, and tug at a stone in their path, and not move it an inch, because it is just a little too heavy for any one man. But three of them shall say, 'Come, brothers, let us go at it together;' and it is done. And an unsightly rock that has lain there, from the time the town was settled, a stumbling-stone and a rock of offence to seven generations, exciting an unfavorable opinion of the town in every traveller, causing stumblings and bruises to many an unfortunate pedestrian,—that ugly rock, that has lain there for more than two hundred years, shall be rolled out of the path in forty minutes, by the watch. And the secret of the change is worth noticing. Deacon Jones gave up his will, and

Esquire Williams his way; and they, with another public spirited neighbor, just agreed, one bright frosty morning, that the rock should lie there no longer. That is all, and that is enough. Brethren, I have seen a great many such rocks, in the course of my travels. I do not mean that there are any in this village, but if there should be one, I trust you will have it removed, for two reasons: it *ought* to be done, it *can* be done. God says, 'The wilderness shall blossom as the rose.' That prophecy is literally fulfilled every year of this wonderful century. Some are fulfilling it in a material sense, by cultivating the wilderness of the Rocky Mountains. Australians and Californians are fulfilling it in the ends of the earth. But it had a higher meaning; and missionaries are fulfilling it spiritually. But whether spiritually, or literally, how is it done? By a divine blessing on combined labor. First, men say, 'It *can* be done,' then, 'It *ought* to be done,' then, 'It *shall* be done.' And so much does God approve of these sayings, and the acts that follow, that immediately they can add, 'It *is* done.' Brethren, if you are of one mind, minding the same thing, and of one heart, willing the same thing, you will be blessed in your deeds. For, *there is immense social power in a united church.*"

That original thinker, and eloquent writer, Dr. Bushnell, speaks thus, in a recently published discourse: "There should not only be concord of spirit, but also an actual understanding among all the Christian families who are in the field doing a work for their Master. We should go forth together to calm the angry divisions of controversy, and sweeten the bitter waters of sectarian strife. Zealous for the truth, we must also remember that truth itself is catholic and comprehensive; and be willing to stretch our forbearance and charity even to Romanists themselves, when we find the spirit of Jesus in their life. Thus may we hope to draw down from the skies such a baptism of love as will melt all the families of Christ into one Christian fraternity." It is said of Dr. Isaac Watts, who has immortalized his name by the beauty and richness of his hymns, that "nothing dogmatic, or uncharitable, or censorious, fell from his lips; that his spirit was not fettered by denominational barriers, but he recognized his Master's image, and embraced his Master's followers, wherever found."

Too long has evangelic Christendom been in the predicament of a country suffering from repeated shocks of an earthquake; the various sects "standing aloof, the scars remaining, like cliffs that have been rent asunder," or if, perchance, they have come in contact, it has, alas! frequently been to criminate and recriminate one another. Well may the unsectarian man cry out, not with indignation, but with peculiar pain and sadness of heart, at the miserable narrowness of those who will

do nothing for the enlightening of this dark world of ours, unless, forsooth, the candle can be carried on their own candlestick; and well may he exclaim in the pathetic language of one who deplored the evils of division in a past age, "Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I would sound a retreat from our unnatural contentions and *irreligious* strivings for *religion*. What are the things we strive for, compared to the great things of God? If we have no kindness for our brethren, yet let us have regard to our divine Head, and not tear to pieces his body." "It has long been my grief, as well as my wonder," says Boyle, "to see such comparatively petty differences in judgment make such wide breaches and vast divisions in affection."

"If the ruptures of the church might be composed," says Chillingworth, "I do heartily wish the cement were made of my dearest blood." That expresses my own feelings to-day, believing as I do that sectarianism is the chief hindrance to the conversion of the world. How admirable the letter in which Ridley, corresponding with Hooper, laments their "little jarring in times past about the by-matters and circumstantials of religion," but assuring him that "with his whole heart, in the bowels of Christ, he loves him for the truth's sake, which abideth in us." And can we for a moment suppose that in heaven they have any regrets on the subject of their ultimate agreement, except that it was not made far sooner?

"I confess," declares Owen, "I would rather, much rather, spend all my time and days in making up and healing the breaches that are amongst Christians, than one hour in justifying our divisions, even wherein on the one side they are capable of a just defence." "Far more comfort were it for us," writes Hooker, "to labor under the same yoke, as men who look for the same eternal reward of their labors; to be joined with you in bonds of love and unity; to live as if, our persons being many, our souls were but one; rather than in such dismembered sort to spend our few and wretched days in a tedious prosecution of wearisome contentions, the end whereof, if they have not some speedy end, will be heavy on both sides." Verily, "sectarian light puts out Christian fire." And "If all Christ's disciples are hereafter to inhabit the same heaven, would not the principle of sectarian divisions, were it admitted there, carry discord among those harmonious ranks, mar their celestial hallelujahs, and grate upon the ears of angels and the Lamb?"

"Oh, why should they who love
  One gospel to unfold,
Who seek one home above,
  On earth be strange and cold?
Why, subjects of the Prince of Peace,
  In strife abide, and bitterness?"

Never were truer words spoken by uninspired lips, or truer words written by an uninspired pen, than those of the first half-dozen lines of a pamphlet containing the "History of the Division of the first Baptist Church in Southbridge." Says the author of this historical and ecclesiastical document, "*Union* among the disciples of Christ is an object second in importance only of their belief in, and practice of gospel truth, and indeed, *consequent upon, and inseperable from an undeviating obedience of the will of the great Head of the Church* on the part of all the members composing the body."

Says the writer of a series of articles in the *Christian Watchman and Reflector*, one of our most excellent religious papers, "The mutual affection and hearty sympathy of believers may be esteemed a true element of evangelical piety. The early Christians were in general distinguished for ardent love one to another, for a tender sympathy with fellow disciples, and for a remarkable interest in all who bore the Christian name. The first three centuries after Christ deserve to be regarded as the golden age of Brotherly Love among Christians. Their finest sensibilities were quickened by the Spirit of God. Their hearts were enlarged by the working of true Christian benevolence. Therefore did they long for Christian society and fellowship." And says William R. Williams, one of the most gifted Baptist divines of our day, "Without fraternal affection to those bearing Christ's likeness, godliness cannot be perfect. Beyond the precincts of our own church, are others not of the same sectarian badge and banner with that borne by ourselves. Far as they resemble Christ, they deserve our love. We should seek their sympathy and fraternal co-operation. For 'now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.'"

O then be persuaded to cultivate more and more that large-heartedness and broadness of spiritual vision, which will lead you to recognize as fellow disciples and "fellow-heirs of the inheritance of the saints," all who give credible evidence of souls renewed and sins forgiven.

"By the name that you inherit,
By the sufferings you recall,
Cherish the fraternal spirit,
Love your brethren first of all;"

yes, love your brethren of every denomination, including those from whom so many of you have conscientiously seceded for the sake of the "greatest good of the greatest number;" and love them in proportion to the amount of Christianity they possess, the depth of their piety, and the consistency of their lives; and not in

proportion to the coincidence of their views with your own on minor doctrinal points. Says that heavenly-minded man, Phillip Dodridge, "To agree in our sentiments on *every* point is absolutely impossible. The best of men will differ. But where we agree in the ONE THING which the Bible was designed to teach us, surely an agreement in that should unite our hearts."

Of all those who two years ago rallied around the uplifted standard of the Cross in this village, and helped to organize a new religious society, or who have since subscribed with their own right hand, to be among the Lord's people here, none have been known to regret such a decision. And sure we are that could our translated and glorified sister, worshipping to-day in the upper temple not made with human hands, needing, as she departed, no Certificate of Introduction from us to a higher sphere, no Letter of Dismission and Recommendation from this "militant church" to yonder "triumphant church," I say, most certain are we, that could her voice now be heard, and were she to speak to those survivors who remain in the "land of the dying," while she is in the "land of the living," she would assure us that she now and forever rejoices in all her former prayers and labors for the existence and perpetuity of gospel institutions here.

In addition to the persons already refered to, who felt called upon to take the first stand, the initiation steps, and inaugurate a new movement, during the days which "tried men's souls," when unwonted thrills of excitement were being sent throughout the ranks of the different denominations of the town, some glad, some grieved, there were others in your midst, God bless them! choice and manly spirits, outside the pale of any visible church, and making no pretensions to piety, who were nevertheless willing to become connected with the parish and congregation, as efficient co-workers with the church, for the maintenance of the same, and the support of Union Preaching. O, may none of this increasing class of individuals, whom we so much respect and love, fail of the grace of God and be excluded at last from the kingdom of heaven! But let me say to you, dear friends, in passing, *ye must be born again* — YE MUST BE BORN AGAIN.

The Great Head of the Church, my beloved brethren, has signally smiled upon your self-denying efforts, both in the incipient stages and subsequent developements thereof; so that in view of all that has been accomplished, you have abundant reason to exclaim, when commencing your third year, "What hath *God* wrought!" "It is *the Lord's* doing, and marvellous in our eyes!"

As brief as my own continuance with you, thus far, has been, I have ascertained *this* among other things, viz.: That even those denominations from which you have peacably seceded, have vastly more *respect* for you because of your union here, however much, for the time being, a spirit of sect may have led some of them to *discourage* your coming out from their inclosures. Yes, the finger of God's Providence has unmistakably pointed you to this spot as your appropriate home and field of labor, and how much soever you might have been caressed and flattered by certain ones in older parishes, had you continued aloof from us to whom you properly belong, be assured that those very persons, especially in unselfish moments, have at heart respected you more by far, because of your falling in with the indications of Divine Providence, and becoming identified with an infant church struggling to be established on a durable foundation, for the benefit, temporal and spiritual, of the present and future generations of your own VILLAGE HOME, where, according to the old proverb, "*charity begins*."

Dearly beloved, as you value undying souls, and the highest interests of our Redeemer's kingdom, I pray you bury all past differences so deep that the hand of resurrection can never reach them, and be "kindly affectioned one to another." Keep humble, and prayerful, and loving. If you desire to be truly happy and prosperous, let there be, in the homely but forceful language of another, "a strong pull, a long pull, and a pull altogether," for "union is strength," whereby we "conquer though we die." You know that "a house divided against itself cannot stand;" and that "united we stand; divided we fall."

Emphatically true must these declarations prove in a community like ours, where we are shut up to the necessities of union by the very position we are destined to occupy among a people by creed, and birth, and training wonderfully mixed and heterogeneous.

Oh for a *fusion* here, in Jesus' blessed cause, against the kingdom of Satan and the allied powers of darkness, more perfect and thorough than can be formed out of the different political parties against the giant wrong of our land and the crowning abomination of the present age. You are aware that the trumpets of freedom have been sounding long and loud of late throughout the nation, or at least the Northern States of our Confederacy, summoning the friends of liberty to combine together in one grand UNION movement for the overthrow of that aggressive and oppressive power which would make slaves of us all.

But let me tell you, that there's a thousand fold more occasion for the friends of the Redeemer to unite, and remain united, as one body in him, our living Head. Particularly so is it

in localities like this of ours, where no one sect, of the ordinary description, could live and thrive alone. It is bad enough anywhere to perceive sectarian divisions among the Lord's people, but most objectionable in such a place as Globe Village; and nearly all the intelligently pious among us, as well as other clear-sighted and far-seeing ones, have begun to comprehend the real position of things and the evident intentions of the Almighty.

As I once before said in your hearing, when Jehovah scooped out this beautiful valley, and piled up these everlasting hills, and sent along this flowing river so convenient for water-baptisms as well as business uses, he designed that Christians of diverse views should coalesce and flow together; in other words, that here should be a Union Church. And no wonder that none dare now directly to oppose it; for those who presume to fight against it, will be found to fight against the *God* of Nature and Providence, as well as of grace and salvation.

For one, I exceedingly rejoice to-day in being lifted out of the narrow trammelings of sect, and placed by the loving hand of our heavenly Father upon so broad a platform in this *Free* Church, free not only from pro-slavery contaminations, but free also to receive within the embraces of its membership, all who furnish proofs of a change of heart; and where I, as an independent minister and an individual Christian, can breathe freer than ever before. It is a matter of rejoicing, likewise, that the three officers of this church, the Pastor and two Deacons, so far as our antecedents and past histories are concerned, represent three denominations of Christians, and that as a body of professed believers, we have left off saying, "I am of *Paul*, and I of *Apollos*, and I of *Cephas*, and I of *Calvin*, and I of *Luther*, and I of *Wesley*," and that we are all beginning to say, "We are of Christ." O that here, right here in Gothic Hall, and in our future more commodious place of worship, might be another Antioch, where fellow disciples shall be known chiefly by the good, old-fashioned and Scriptural name of "Christian," while surrounding observers, far and near, are constrained to exclaim, "Behold those brethren, how they love one another."

If you are journeying to the same heavenly land, you should be willing to move along *together* in truest harmony, as sympathizing members of the same family circle here, and co-heirs of the same blissful immortality hereafter. And O, "see that ye fall not out by the way," but "let love through all your actions run." Then so far, at least, as this part of Southbridge is concerned, would the prayer of our Lord and Master be answered in the *practical oneness* of his people.

Among all the new *isms* of the 19th century, the most desirable and valuable is that *unionism* which we expect will be so beautifully exemplified here. We want, do we not, to make this village of our love as much like heaven as possible? Then let our motto be, Union now, union through life, and union forever!

In one of the many verses of the 119th psalm, we read, "Thy testimonies are wonderful." And the Bible is indeed a wonderful book, not only as to its divine origin, its sublime contents, its wondrous circulation, its regenerating effects, its universal adaptation, and its revelation of Jesus Christ, but wonderful furthermore in its concentrating and assimilative tendencies to draw together all the adherents of its fundamental truths into a blessed unity; revealing as it does one God to be worshipped, one Savior to be loved, one Sabbath-day to be observed, and one Heavenly Home for all the redeemed. An abiding attachment to the sacred Scriptures is one of the main points of agreement among Christians; and the more warmly we cleave to the written word of our reconciled Friend, the closer we shall cling to each other, and all his dear children.

Those who glory in this "Book of books, by inspiration given," as the only infallible standard of doctrine and of duty, cannot be hopelessly divided. No! O, no! There may be at times melancholy dissensions and unfortunate wranglings, causing for a season "the Spirit like some peaceful dove to flee from the realms of noise and strife," but among the great mass of Protestants, there is a large amount of unity — genuine, thorough, and deep — far deeper than the boasted unity of the church of Rome. I know that a certain Romanist priest, in a certain city of our Commonwealth, on a certain Sunday not long ago, gravely informed his overmuch credulous and superstitious congregation, that each branch of the Protestant church has a separate and different Bible of its own. But it is not so; although there has too long been the shadow of a foundation for such a strange report. The very same version of Holy Writ is found in our pulpits, our houses, and our schools.

Our differences, which are studiously exaggerated by the enemy, are merely about the outside trappings of Christianity; while about things of infinitely more consequence, viz:—the body of the faith, or rather the *soul* and essence of true religion, we are substantially agreed. The minor diversities in our beliefs are such as in times of common dangers, and *common necessities*, like the *present*, are lost sight of.

Churchmen and Non-conformists are said to have laid aside their quarrellings when James II undertook to bring back Pop-

ery into England. So also History informs us that Ridley and Hooper forgot their old disagreements when they found themselves in Queen Mary's prisons. And I have sometimes thought that a wave of persecution would need to sweep over our land to drive American Christians together, that by looking into each others' faces, and feeling the responsive beating of each others' hearts, they might consciously realize the strength and sweetness of the mysterious tie binding us into one loving household, and to one loving Head, "of whom the whole family in heaven and earth is named." But may the attracting power of Christian love from within, preclude the necessity of bitter persecutions from without!

"The kindred links of life are bright,
Yet not so bright as those
In which Christ's favored friends unite,
And each on each repose,
Where all the hearts in union cling
To him the centre and the spring."

In the language of the brother, Rev. Edward W. Clark, who first welcomed me into the Ministry of Reconciliation by the Right Hand of Fellowship half a dozen years since, and who solemnly charged me to be a Peacemaker among brethren, "There is a dearer bond than that which merely earthly friendship rivets. It requires not the passage of years for hearts that have felt the love of God to coalesce and become one in Christ Jesus. In you I recognise a *Christian* brother, and by that relation all other relations are overswept and for the time put aside. We read in the Acts that the multitude of them that believed were of one heart and one soul; and they were thus *because* they believed in Jesus. But since these times of simple faith and love, how have divisions rent the church of the living God. How has 'Ephraim envied Judah, and Judah vexed Ephraim.' Called to day to present to you the fellowship of the churches, I would do it with that broadness of Christian feeling which the Gospel manifests, a feeling bounded by no mere denominational and sectional or *sectarian* limits. For the whole church we will labor—for her our tears shall fall. We will go forth together into the field of the world,—as *Christians* we will go, and not as *sectarians*. We scorn the name. We will acknowledge no leader but Christ, and be called by no name but his. While we believe there must be intellectual differences, and do not expect all Christians to have the same perceptions and come to the same conclusions, yet we will expect them all to be one in Christ Jesus, one in motive and religious experience, one in spiritual relationship and affection, as they are one in redemption and in destiny.

"I repeat, we will not labor to make men Congregationalists, or Baptists, or Methodists, or Presbyterians, or High Churchmen, or Low Churchmen, but *Christians*; make them own their relation to God and pay their allegiance to the eternal King. We will, under the favor of God, entertain a better faith than to believe all excellence, or the most of excellence, shut up within party limits. We will not 'compass sea and land to make one proselyte,' but seek to make men Christians, trusting not so much to the force of logic, and a persuasive rhetoric, as to the silent and ever operative influence of a holy life and a broad Christian love. Let us believe in and labor for the time when the watchmen on Zion's walls shall see eye to eye, and the church, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ."

Kindred to these are the sentiments contained in a document found in this sacred desk, since the evening of my settlement here, in the hand-writing of him who then preached a sermon to you, an extract from which I will introduce in this connection:—"My dear Brother: you are now called of Christ to assume the Pastoral office, and under circumstances somewhat novel. I do not believe that Christians ought to yield their personal convictions, even to brotherly love. But I do regard it as an exercise of Christian charity, of good sense, and of enlightened zeal for the common cause, when brethren of different denominations, situated as these are, say, 'For the time we suspend our preferences, to build one Evangelical church. When that is strong we may commence another of another denomination.' Or perhaps, you will make the starting point of churches even more independent than Congregationalists." Amen! Amen! my soul replies.

God be praised to day for his interpositions in our behalf, dear friends, constraining not a few who have long "halted between two opinions" gradually to perceive the path of duty, while light from above and around breaks in upon them; and abjuring all that is narrow and sectarian, to rally magnanimously together as "brethren beloved" for the upholding of gospel institutions in their own midst, and for the highest welfare of an immortal population.

Our church, or rather CHRIST'S church here, is now *two* years of age. And when a child is two years old it is expected to be able to *go alone*. Yet at the same time it needs the warm sympathy, fostering care, and cheerful aid of its *elder* brothers and sisters. So of this church in its infancy and feebleness.

And thanks to our Heavenly Father, there are, if not whole churches, yet an increasing number of large-hearted Christians, ministers and laymen, whose entire being is not confined within

the limits of their parents' creed, who cordially extend to us the hand of fraternal greeting. Most heartily do such noble men and women bid us God-speed in our endeavorings to unite in one band those that differ only on un-essential points and questions of secondary importance; to bring the young into the Sabbath School, and the fold of Jesus; to take a decided stand for progress and reform; and save, if possible, the souls of the unconverted now thronging the road to death.

O my brothers and sisters, brought together by the force of providential circumstances from almost every nation and denomination under heaven, and drawn to one another by the powerful yet winning attractions of love divine, let us evermore cherish the peace-breathing spirit of the New Commandment, nor lose sight of the sacredness of the Family Tie linking heart to heart in one harmonious brotherhood. So shall we promote our own individual and social happiness, contribute most efficiently to the up-building of the church of God, and put to silence many of the cavilings of a gainsaying world. It will be my earnest effort to conform at least to one portion of a Charge received by me at the time of my introduction into the sacred office as your Preacher and Pastor, as contained in an original hymn sung by the choir:—

"Break to us the Bread of Life
In a broad Communion;
With an Olive Wreath of Love
Bind us close in Union."

We are "made a spectacle unto God, angels, and men," while observant eyes, from far and near, are more eagerly than ever, watching our course. Though many of you reside in a valley, yet this church is as "a city set on a hill that cannot be hid," the rays of whose light are to stream all abroad to dispel surrounding darkness. Then "let your light *so* shine," with such increasing clearness and brightness, such brilliancy and full-orbed splendor, or with such *mild and gentle radiance*, that others may "take knowledge of you" that you are the followers of the Prince of Peace, and be induced by your good works to glorify our heavenly Father.

Oh, still in love may we abide,
While peace and joy are given;
That friends around may go with us
To "the Union Home in Heaven."

APPENDIX.

VOICE OF THE PRESS.

From the Boston Daily Journal.

Rev. W. C. Whitcomb, former pastor of the Congregational Church in Stoneham, was settled over the Evangelical Free Church and Society in Globe Village, Southbridge, on the evening of Jan. 3. The public exercises were of a "union" character, not less than four denominations being represented among the clergy who participated therein, and were deeply and peculiarly interesting, as the patient attention of a large audience for above three hours abundantly testified.

The sermon and charge were delivered by Rev. Edw. N. Kirk, D. D., of Boston, and produced a profound impression, which can never be erased from the mind of minister or people. The discourse, pre-eminently a gospel one, was a powerful and masterly production, showing that faithful preaching, whether it proved a "savor of life or of death," is ever acceptable to God, and will meet with an everlasting reward. Text—2d Cor., ii; 14, 14, 16.

Dr. Kirk's impressive Charge to the Pastor, which embodied much of St. Paul's charge to his son Timothy, was remarkable for its practicalness and Scripturalness; while his closing appeals to the Church to maintain the "unity of the Spirit in the bonds of peace," and carry out the heavenly principles of Christian love, were truiy catholic and eloquent, as well as timely and appropriate. The Right Hand of Fellowship, by the Rev. S. S. Parker of Southbridge, wherein he touchingly alluded to a recent less joyous occasion when officiating at the funeral of the pastor's child; and the earnest and able Address to the People, by the Rev. Wm. H. Brewster of Lowell, were of more than ordinary interest. Some excellent original hymns were also admirably sung by a well trained and superior choir.

The village in which this new church is located is one of the most pleasant and flourishing in the State of Massachusetts; and the prospects of the church in its infancy, not yet two years of age, and now for the first time favored with a settled ministry, are most auspicious and encouraging. At the time of its organization it numbered only twenty-nine, but has since nearly doubled its membership. By agreeing with a noble magnanimity, to "differ in love" on non-essential points, while adhering to the fundamentals of Christianity; by taking an open and decided stand in favor of progress and reform, and yet cherishing kindly and fraternal feelings towards other religious bodies that are more conservative; by allowing the fullest independence in their chosen preacher, and guarantying to him a liberal pecuniary support, they are laying broad and sure the foundation of future prosperity, and cannot fail to secure the sympathies, prayers and benedictions of all good men.

The Globe Village Church still holds its Sabbath meetings in "Gothic Hall," lately built and beautifully finished for the purpose, by the generosity of the "Hamilton Woolen Company," whose extensive manufacturing establishments, on the Quinebaug River, are among the first in Worcester County; but a larger, more convenient and commodious place of worship will ere long be erected, that there may be at least one spire pointing the inhabitants heavenward, in

an intelligent and enterprising place, containing already nearly two thousand souls, or about half the population of the town. HARMONY.

Accompanying the above communication was a copy of a beautiful and spirit-stirring original hymn, written for the occasion of the installation, by a young lady of the village, a factory operative. We regret that we have not room for this production, which is highly creditable to the mind of the fair auther.

From the Southbridge Press.

MR. EDITOR.—In your last edition, you referred so briefly to the recognition services of the Rev. Wm. C. Whitcomb, as pastor of the Union Church in this village, I deem it proper to send you the following communication. Although the weather was unpleasant and the evening dark, people began to gather at an early hour, and by the time appointed for the exercises to commence the Hall was comfortably full. * * * *

A voluntary by the choir, was the first exercise, followed by the reading of the Scriptures. After which, the Rev. S. S. Parker, (Baptist) of this town, offered the introductory prayer. The choir then sung the following hymn, composed by Mrs. Emily A. W. Vinton of Westville:

Welcome, shepherd of the Lord,
Come to teach us from His Word;
Of its power, its purity,
From our hearts we welcome thee.

Precious work to thee is given,
Winning souls to God and Heaven;
Warning of that fearful day
When the earth shall pass away.

Oh, may many a shining star,
When that dreaded day afar,
Will its mysteries unfold,
Glitter in thy crown of gold.

When our erring footsteps stray
From the true and living way,
Tell us of the Son of God,
Point us to the path he trod.

When life's scenes are almost o'er,
And we tread death's dim, dark shore,
Come with words of peace and love,—
Tell us of the home above.

Bid us look beyond the grave,
Speak of Him who died to save,
Tell us if we die forgiven,
We may change this earth for Heaven.

Welcome, shepherd of the Lord,
Come to teach us from His Word;
To green pastures, fair and free,
Lead, and we will follow thee.

A sermon was preached by Rev. Edward N. Kirk (Congregationalist) of Boston, from 2d. Cor. 2d. chap., 14, 15, 16 verses. He was listened to with great interest and won to himself much credit, as it was truly a great production, such as seldom falls to the lot of those who live in the country, to hear.

In absence of Rev. Mr. Bliss, the Installation prayer was offered by the Rev. Wm. H. Brewster, (Wesleyan Methodist) of Lowell. After which an Installation hymn was sung—composed by Rev. John Pierpont (Unitarian) of Medford:

To thee, O God, our Rock,
Sing we a joyful song;
Who hast not left thy flock
Without a shepherd long.
O may the voice Thy Spirit gave,
O'er Jordan's wave approve our choice.

To him whom thou hast sent
To labor in this field,
Lord let thine aid be lent,
That so his grounds shall yield
A large increase; and so shall he
When called to thee, depart in peace.

Beside still waters led,
Through pleasant vales that flow,
And in green pastures fed,
May this, thy people grow
In every grace, that all, above,
In light and love, may see thy face.

In absence of Rev. Elnathan Davis, of Fitchburg, Dr. Kirk gave the charge to the pastor; though unexpected, it was done in a very able and eloquent manner.

In absence of Rev. L. P. Waldo (Unionist) of Brookfield, the Rev. S. S. Parker gave the right hand of fellowship. * * * * *

The following hymn was now sung, composed for the occasion, by Miss R. Brackett, of Globe Village:

Hail! thou soldier of the Lord!
We in glad hosanna
Welcome give thee to this court,
'Neath the Gospel Banner.
Watchman! sent to us from God
On Zion's sacred height,
Watch this little flock with care,
And "tell us of the night."

From the ramparts of this tower
Herald glad salvation;
From the Great Physician bring
"Healing for the nation."
Break to us the Bread of Life
In a broad Communion,
With an olive wreath of Love
Bid us close in Union.

Should our feet e'er go astray
On sin's benighted track,
Sound the gospel trumpet loud
To call the wanderers back;
Lead the sinner up to drink
From the living Fountain,
And to walk with those whose feet
Tread God's "holy mountain."

Stand beside the dying ones
Whispering words of peace,
Point them to the "Better Land"
Where every pain shall cease.
When the spirit has gone out
Upon its silent bourne,
With the Gospel's cheering word,
Still "comfort those who mourn.'

Father, from thy throne on high,
Hear our weak petition:
Bless thy servant, who from Thee
Holds a high commission:
Gird him with a living faith,
O give him grace and power
To direct the flock to Thee
Upon this Zion tower.

Help us all to speed the day
Which long has been foretold,
By the fire touched prophet's lips
In days and times of old;
When no more shall sin hold sway,
Error's chain be riven,
"And Thy will be done on earth
As it is in Heaven!"

After which, Rev. Mr. Brewster addressed the people in a very able manner, pointing out to them many things which they should do, rather than to throw the whole burden upon the Pastor. The concluding prayer was made by Dr. Kirk, followed by some remarks on the *union* of churches which, in his opinion was very essenlial, especially in small places. He said it was a lamentable fact that in many places out West with from five to ten hundred inhabitants, there was five or six churches, none of which can support preaching, while if hey would but unite as Christians on the plan of Christian Union, they could easily support the Gospel in every such town. It was the devil's desire to keep the churches apart all of the way to heaven. He was very glad to see different denominations united in this church and acting in such harmony, demonstrating the fact that they could live together in Christian union even if some believed in sprinkling and pouring, while others thought immersion was the true way of being baptized. Why, said he, if Christian people and churches would only come together, it would make hell weep. It had begun, and in time there would be but one church on earth. They have an eternity to spend together after death, and why not be united here. The choir then sung—"I have set a watchman upon thy walls," after which the Pastor gave the benediction.

The whole ceremony was very impressive, interesting and encouraging to all Christians, especially to the church and to the Pastor who has labored among us for the past six months with an increasing interest on the part of the people, and will serve to bind us still closer in the bonds of *Christian Union*.

AVON.

Globe Village, Jan. 8th, 1856.

From the Andover Advertiser.

Carrying out Christian Union. Our friend just settled over the Free Church in Globe Village, Southbridge Mass, has sent us a copy of the order of exercises at his Installation. A large number of denominations got togethor for once, certainly, and so far as we can learn, however strange it may seem, not a single person was injured.

From the Watchman and Reflecter, (Baptist.)

The Recognition Services at the settlement of Rev. W. C. Whitcomb, as Pastor of the Union Church of Christ, in Globe Village, on the evening of Jan. 3, were of unusual intrest. Four Evangelical denominations were representdd among the clergymen who particpated in the public exercises. The Sermon, by Rev. Dr. Kirk, from 2 Cor. 2: 14–16, produced a profound impression on the minds of the hearers, convincing them that faithful preaching is acceptable to God, however unacceptable to men. The Right Hand of Fellowship by Rev. S. S. Parker, successor of Bro. Stearns, of Southbridge, wherein he cordially welcomed the Pastor elect into a needy field of labor, and wherein he assured him not only of the ministerial fellowship of all in the Ministry of reconcilliation, but the Christian fellowship of all the Church of God, was peculiarly appropriate and impressive. May this new church, the only one in the place, and never before favored with a settled ministry, "contend earnestly for the faith once delivered unto the saints," and be led into all "the truth as it is in Jesus."

FRATER.

From the Morning Star, (Freewill Baptist.)

UNIONISM.

In one of the manufacturing villages of Southbridge, Mass., where no strictly denominational body could be made to flourish, or even to live, a UNION CHURCH has been formed, under the most favorable auspices, which is now in the third year of its existence, and which is "free" to receive into its fellowship and its membership all evangelical Christians, or those who hold to the fundamentals of our holy religion and furnish evidence of "repentance toward God, and faith in our Lord Jesus Christ."

It may be proper to remark that this young church, established on the broad platform of a Protestant Catholicism, or rather on the "foundatiou of the prophets and apostles, Jesus Christ being the chief corner stone," is in full sympathy with the Am. S. S. Union, the Am. Bible Soc., the Am. Missionary Association, and other State and National UNION Societies wherein large-hearted Christians of all evangelical sects love to co-operate.

By rich and sweet experiences do the members of this and kindred organizations find "how good and how pleasant it is for brethren to dwell together in unity." May similar churches, formed on the basis of the *new commandment*, spring up in other portions of our land, especially in those numerous infant villages of the West, where no separate denomination can reasonably expect to live and thrive alone. And may those anti-slavery sentiments, which are in consonance with the teachings of Scripture, and the wants of the times, be incorporated into the very constitution and rules thereof. "First pure, then peaceable."

UNITY AND REFORM.

From the N. Y. Independant (Congregationalist.)

GLOBE VILLAGE.—On the evening of the 3d ult. Rev. Wm. C. Whitcomb, formerly Pastor of the Orthodox Congregational church in Stoneham, was settled over the Evangelical Free Church in Globe Village, Southbridge, Mass. The occasion was one of extraordinary interest, chiefly because of the introduction of the *union* element into the services thereof. Several evangelical denominationations were represented among the clergy who took part in the exercises. Sermon and Charge, by Rev. Dr. Kirk, of Boston; Right-hand of Fellowship, by Rev. S. S. Parker, of Southbridge; and Address to the People, by Rev. Mr. Brewster, of Lowell. May this youthful church continue "free"

from all pro-slavery contamination, taking a decided stand for progress and reform; and "free" also for the admission of any into its membership who adhere to the fundamentals of Christianity and give credible evidences of piety.

COM.

From Zion's Herald, (Methodist.)

MORE UNION.

"If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world to the supernal;
If men stored up love's oil and wine,
And on bruised human hearts would pour it;
If 'yours' and 'mine'
Would once combine,
The world would be the better for it."

Herald of Jan. 9.

While in some parts of our modern Israel an unfortunate spirit of controversy prevails, "Ephraim envying Judah, and Judah vexing Ephraim," it is refreshing to notice here and there evidences of a desire to *come nearer together* among Christians of different denominations. Such an instance recently occurred in Globe Village, Southbridge, at the induction of the new Pastor of the only church in the village, an independent body, usually known as the Free, or Union Church. On this interesting occasion, the heavenly principles of genuine Christian Union were visibly carried out, four evangelical denominations, Baptist, Methodist, Congregationalist, and Unionist, being represented among those who took part in the exercises thereof, all seemingly feeling quite "at home;" constraining not a few to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in Unity," and bringing forcibly to our mind the almost inspired words of the immortal Wesley:—

"Let saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one.
One family, we dwell in Him,
One church," &c., &c.

Some portions of a late communication from Bro. Butler, of Lynn, are worthy of being re-printed in letters of gold, and indelibly stamped on every Christian's heart and conscience: "O, when will some persons learn that the prosperity of any church in the land ought to be a cause of joy to every other Christian community? that it is a common good. That 'though many, they are one body in Christ, and every one members one of another.' Honored be the men among us, of whatever denomination, who stand up for truths like these. For when the names and efforts of those narrow-minded people who have inculcated opposite theories, shall have been forgotten in their deserved oblivion, the blessing of the peacemaker will rest upon the head of such." Says Robert Baird, the Presbyterian, in words which exactly define my own position, "For a long time I have felt the preciousness of a catholic spirit, and have rejoiced to look upon every sincere Christian as a brother." And, says D'Aubigne, the Lutheran, in a public address at Geneva, "I have one wish to express here to-day. It is, that if it be possible, and as much as lieth in us,

there may be *no more controversy with brethren.* Let Christian union be realized! and let us all stretch our hands one to another."

"Not by a party's narrow banks confined,
Nor by the sameness of opinion joined;
But cemented by the Redeemer's blood,
And bound together in the heart of God."

Thanks be to God, that in some localities the watchmen on Jerusalem's sacred walls are beginning to "see eye to eye," while extending to each other not only the right hand, but the right heart of Christian fellowship, and that the private membership among the brothers and sisters of the church, catching the spirit of their leaders, or rather the spirit of heaven itself, endeavor to maintain "the unity of the spirit in the bonds of peace," sweetly forcing an unbelieving world to admire the beauty and be won by the attractiveness of such delightful harmony, and to say of the affectionate disciples of Jesus, "Behold those Christians, how they love one another!"

O that the sublime union sentiment embodied in the new commandment of our Divine Master might be incorporated into the creed of the church universal, and exemplified in the lives of all professors of religion! My Lord, hasten on this predicted millennial day! Then will all the children of God have occasion to shout aloud for joy, and all heaven rejoice in perceiving its own reflected image on the earth. Then will be answered the earnestly offered petition of the great Head of the Church, — "Neither pray I for these alone, but for all who shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me."

"Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ, their Head.

Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.

Thus will the church below
Resemble that above,
Where streams of pleasure ever flow,
And every heart is love."

Globe Village, Jan., 1856. PEACEMAKER.

Friendly articles of a kindred character have also appeared in the Boston Congregationalist, the Olive Branch, the Puritan Recorder, the Middlesex Journal, the Maine Evangelist, and other papers, all very encouraging to the members of Union Churches, an increasing number of which are being organized in this and other lands.

ADDITIONAL HYMNS.

In addition to the original hymns sung at the settlement of the Pastor of the Globe Village Church, the following ones were written expressly for the occasion, and they contain so much of poetical merit and sterling excellence as to be worthy of lasting preservation.

I.

BY ANNA L. ANGIER.

In these thy courts, O, God of love,
Vouchsafe thy presence from above;
Thy shepherd bless, and may he keep
A faithful watch o'er these Thy sheep.

Let grace be given him day by day,
To guard the fold lest one should stray;
May he the erring teach to see
The pleasant path that leads to Thee.

Be Thou his Pastor, gracious Lord,
And to his mind unfold Thy word;
That he may guide these souls to heaven,
Let aid divine to him be given.

And when his earthly labor's o'er,
And he shall lead this flock no more,
May he receive through Christ Thy Son,
His Master's welcome, and "well done."

II.

BY WM. M. THAYER.

A watchman for thy holy wall,
O Zion, city of our King;
Elisha's mantle on him fall,
While we the Savior's praises sing.

When darkness glooms the passing hour,
And foes surround thy city fair,
O, may his eye from thy watch tower,
Discern the slightest peril there.

Ere foes can scale thy walls to harm,
Or burst in rage thy shining gates,
O, may he sound the quick alarm,
For this the faithful servant waits.

When people in thy temple cry,
"O watchman, tell us of the night,"
Be his the portion to reply,
"I see, I see the morning light."

Long may he act the watcher's part,
With living faith and godly fear;
And when death hurls the fatal dart,
May he be found still watching here.

III.

BY E. PORTER DYER.

Praise ye the Lord who shed his blood,
To reconcile our souls to God;
Behold on Calvary's hill he dies,
The world's redeeming sacrifice.

From Olivet's uplifted brow
He rose; he reigns in glory now,
And bids his heralds go, proclaim
Free grace through his availing name.

His Spirit down to earth he sends,
To conquer foes and comfort friends;
With tongues of flame through lips of clay,
To publish Christ the Life—the Way.

Her living Head, in whom she lives,
A Pastor to this Zion gives,
To feed his lambs, and lead his flock
To waters gushing from the Rock.

Then blessed be our God to-day,
Who sends this guide to lead our way;
On him, O Lord, thy Spirit pour,
And crown his labors more and more.

IV.

BY E. H. NEVIN, D. D.

This night with joyful hearts we meet
Around the Royal Shepherd's feet;
To him our voices now we raise
In songs of gratitude and praise.

As those upon his pasture fed,
We praise our great and living Head;
And while we choose a Pastor here,
We still beseech him to be near.

Be near, and with thy power defend
Him whom we now to thee commend;
His person bless, his soul secure,
And make him to the end endure.

Illuminate his mind and heart;
To him thy conquering love impart,
That multitudes within this place
May feel the power of saving grace.

Wipe from his weeping eye the tear
For loved ones gone, yet ever dear,
And let the heavy chastening rod
But bring him nearer to his God.

Let flock and Pastor live in peace,
And hallowed friendship never cease,
Till into one blest fold they rise,
With Christ their Shepherd in the skies.

Then hallelujahs loud they'll sing
To Jesus Christ their Lord and King;
The great High Priest, who, with his blood,
Has brought them safely home to God.

A COPY OF THE MANUAL,

Containing the Constitutional Principles, Rules, Summary of Belief, and Covenant of the Evangelical Free Church, in Globe Village, organized January 21, 1854.

PRINCIPLES.

I. We hold that the Lord Jesus Christ is the Supreme Law-Giver of the Church. Matt. 23 : 8.

II. That the Bible is the only binding code of laws which Christ has given for the government of his church.

III. That each Congregation of Christians, meeting in one place, and united by solemn covenant, is a complete church, having no superior but the Lord Jesus Christ, and subject to no authority but *His.* 1 Cor. 1 : 2.

IV. That to every such church, the Lord Jesus Christ has given the inestimable right to choose its own Pastor, and other church officers, and to discipline its own members.

V. That between churches thus constituted under the laws of Christ, as also between *all Ministers*, there is a perfect equality of power; and no man, or body of men, civil or ecclesiastical, however constituted or composed, has any authority from Christ to control, hinder or reverse the will of a church in regard to the choice or dismissal of its officers, or the discipline of its members; but all ecclesiastical councils, conventions or conferences — or by whatever name they may be called — have no AUTHORITY whatever, and can only *advise.*

VI. That all true Christians are required by Christ, to regard and treat each other as members of the same body of which he is the head; and as such, to live in the unity of the Spirit, to maintain Christian fellowship, to unite in the worship and ordinances which he has appointed. Ps. 133 : 1 ; John 13 : 34 ; Rom. 15 : 7.

VII. That the choice of Pastor, and other officers, should be made by a vote of the whole church.

VIII. That the admission and exclusion of members should be by vote of the church at large.

RULES.

In accordance with the foregoing principles, we adopt the following rules, for the government and discipline of this church:—

I. Persons offering themselves for admission to this church, shall give satisfactory evidence of regeneration. If coming from another *Church of Christ*, a certificate of good standing in said church may be required.

II. This church, in all its transactions, shall make no distinction whatever, on account of nation or color, but shall regard all persons according to their moral and religious worth.

III. The members of this church shall not *knowingly* assist in setting up "workers of iniquity" to places of power, believing that he that ruleth over men must be just, ruling in the fear of God.

2 Sam. 23: 3. Ex. 18: 21. Rom. 13: 3.

IV. This church will fellowship all who love "our Lord Jesus Christ, who have witnessed a good profession before men," and *practically* honor Him. All such are most cordially invited to unite with us in commemorating His death. Believing, that persons who manufacture, sell or use intoxicating drinks as a beverage, slaveholders, and apologists for slavery, do not practically honor Christ, they are not included in this invitation. Eph. 5: 11; 2 Chron. 19: 2; Ps. 44: 20; 2 Cor. 6: 14, 18.

V. Any member in regular standing, wishing to leave this church, and unite with some other church of Christ, shall, on application, receive a letter of dismission and recommendation, by a vote of the church, certified by the Clerk or Pastor.

VI. A correct record shall be made of the transactions of this church, by a Clerk appointed for that purpose.

VII. Candidates for admission to this church, may choose that *mode* of baptism which shall answer their consciences in the sight of God. Parents shall have the privilege of consecrating their children to God, in the same ordinance.

VIII. The stated seasons of communion with this church, shall be six, annually.

IX. In cases of discipline, this church shall follow the rule laid down by Christ, in Matt. 18: 15, 17, and enjoined by the apostles, 1 Cor. 5: 11, 13.

QUESTIONS FOR SELF-EXAMINATION.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

Do I constantly aim to discharge my covenant duties and obligations?

Do I "search the scriptures" daily, and regulate my life by their teachings?

Do I feel a strong attachment for the Church, and cherish an abiding interest in its welfare?

Do I sympathise with my Pastor, and furnish him all needed assistance in his work?

Do I love all Christians, irrespective of denominational distinctions?

Do I labor as earnestly and faithfully as I ought, for the conversion of sinners?

Do I convince the poor, the sick, and the stranger, that they will find in me a friend and helper?

Do I cultivate a meek, forgiving, and forbearing temper, and is there in my tongue the law of kindness?

Do I esteem it a privilege to deny myself for Christ's sake, and is it a pleasure to be asked to contribute for the advancement of his kingdom?

Do I prize the Lord's day, the Sanctuary, the Sabbath School, and the prayer meeting?

Do I "remember those in bonds, as bound with them," and exert an influence in favor of benevolent societies?

Do I habitually make progress in holiness, and become more and more Christ-like and heavenly-minded?

SUMMARY OF BELIEF.

I. We believe in one only living and true God—the Father, Son, and Holy Ghost. Deut. 6 : 4 ; Rev. 4: 11 ; 1 John 5: 7 ; Matt. 28: 19.

II. We believe that the Bible is the word of God ; that it was given by the inspiration of the Holy Ghost ; and that it is the sufficient and only infallible rule of faith and practice. 2 Tim. 3 : 16, 17 ; 2 Peter 1 : 19.

III. We believe that all men are under obligation to love the Lord their God with all their heart, soul, strength, and mind, and their neighbor as themselves ; but that previous to regeneration, they are both destitute of, and positively opposed to the exercise of this love ; and their moral character, therefore, is entirely sinful. Deut. 10 : 12 ; John 3 : 3 ; Rom. 8 : 7.

IV. We believe that the Lord Jesus Christ, by his sufferings and death, has made a full atonement for the sins of the whole world, that whosoever believeth on Him should not perish, but have everlasting life. John 3 : 18 ; Heb. 2 : 9.

V. We believe that good works are always united with genuine faith ; and that the constant practice of honesty, truth, charity and righteousness is the indispensable duty of every Christian. Rom. 2 : 7 ; Titus 2 : 11, 12 ; 3 : 8 ; James 2 : 24 ; Matt. 25 : 34, 40 ; 1 John 3 : 17, 18.

VI. We believe that Baptism and the Lord's Supper are the only ordinances, and these should be observed to the end of time. Acts 2 : 38 ; 1 Cor. 23 : 28.

VII. We believe in a general resurrection of all the dead, a final judgment, and that the happiness of the righteous, and the misery of the wicked, will be alike eternal. John 5 : 28, 29 ; Eccl. 12 : 14 ; 2 Cor. 5 : 10 ; Matt. 25 : 46.

COVENANT.

Professing unfeigned sorrow for our past sins, and renouncing all ungodliness and every worldly lust, we do now, in the presence of God, angels and men, solemnly avouch the Lord Jehovah to be our God and portion; the object of our supreme love and delight. We receive the Lord Jesus Christ as our Saviour, from sin and from hell; and the Holy Spirit as our Comforter, Sanctifier, and Guide.

We receive all true Christians as our equal brethren in Christ, and his friends as our friends, irrespective of nation, color, or condition in life, and promise to watch over them in all Christian tenderness and fidelity. We submit ourselves to the government of Christ in his church, and by daily prayer to God in the name of Christ our Savior, will seek for grace to keep our covenant vows.—

(The Church's Covenant on receiving Members.)

We, the members of this church, do most affectionately receive you into our communion and fellowship; promising by the assistance of Divine grace, to watch over you and admonish you in the meekness and gentleness of Christ, to the mutual building up of one another in the faith and fellowship of the Father, and of the Son, and of the Holy Ghost. Amen.

Note.—As numerous inquiries have been made of late, by persons at home and abroad, with reference to the foundation principles underlying the religious organization in Globe Village, some fearing that we were not established on a thoroughly Biblical and Evangelical basis, it has been deemed advisable to introduce into this Appendix the foregoing Platform of the Church, that its eminent simplicity and scripturalness may be understood by all.